

WHEN DOES THE DAY BEGIN

And END



By Nabi'jah Ariel

Jahuwah's timekeeping has been lost and He is restoring it to His elect. Ha'satan is very sneaky, he does not want you to know that it is the first order of business in learning when to observe Jahuwah's Holy periods. His reason is simple, if you do not know how to tell "Jahuwah" time then you will miss the "appointed times" to meet with our CREATOR.

Throughout biblical times the various nations had different reckonings for Time. Although the Babylonians, with whose astronomy the Greeks became to some extent acquainted, divided day and night (24 hours) into twelve periods (double hours) the Greeks made little use of the measurement for any but purely scientific calculations until Hellenist times. Ordinarily, in classical times they did not speak of hour but of 'cock-crow', 'time of full market' (mid-morning), 'noon', 'lamp lighting', 'time of first sleep' and the like.

When hours were used, they were not of fixed length, but each 1/24 of the day and night, consequently varied with the season. Our hour is the.. hora aequinoctialis, 1/12 of the day or night at the equinox. In other words- what we would call an hour is reckoned at the equinox when TIME is equal. Besides the natural reckoning of the day from dawn, it was common in Greece to reckon it officially, for calendar purposes, from sunset to sunset; the Romans reckoned from midnight." --The Oxford Classic Dictionary. Oxford., England: Clarendon Press. 1949. page 909

The Greeks started the day at sunset, however the **Hebrew nation did not always start the Day in the Greek style**. As is seen from this item of history as follows:

There is a significant reorganization of the calendar as shown in the statement of Alberuni (Chronology of Ancient Nations, tran. Sachau 32 f.): "When Alexander had left Greece at the age of twenty-six years, ... he went down to Jerusalem, which was inhabited by the Jews; then he ordered the Jews to give up the era of Moses and David, and to use his era instead, and to adopt that very year, the twenty-seventh of his life, as the epoch (time-age) of this era. The Jews obeyed his command, and accepted what he ordered; for the Rabbis allowed them such a change at the end of each millennium after Moses. And just at that time a millennium had become complete, and their offerings and sacrifices had ceased to be practiced, as they relate. So they adopted his era, and used it for fixing all the occurrences of their months and days"

Is it no wonder that Jahuwah is telling us that the Abomination of Desolation has occurred- can you see Ha'satan self-satisfied in what he has accomplished!

In Genesis it is written;

Let there be lights

Here we see the plural word lights which refer to the Sun and stars.

...to divide the day from the night;

These lights referring to the Sun and the stars, were designed to separate Day from Night, who separated Day from Night? Jahuwah did, and these two witnesses the Sun and the stars are those two elements that do just that.

Let them be for signs-witnesses,

So it is accurate to say that these two witnesses are signals of time i.e. when Day and Night are.

But we could say that the Sun is the “*Main Star*” (*pun intended*) of the whole show. The Sun is to rule the Day hour by hour from sunrise to sunset. The Sun marks the **years** (**shaneh**) and is the marker for the stars to tell us not only what “*House*” we are in but what **AGE** we are in as well- It is the signal to tell us when to begin Jahuwah's feast year- for example; marking the House of Pesach.

Genesis 1:16 And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: the Kochavim (*stars*).

The stars are to rule the night from sunset to sunrise. In the beauty of Jahuwah's creation we can see that the sun and the stars play in concert for these time periods, not one of these are used alone.

Exodus 12:1 And Jahuwah spoke to Moshe and Aharon in the land of Mitzrayim (*Egypt*), saying,

Exodus 12:2 This Chodesh shall be for you the beginning of Chodesh: it shall be the first Chodesh of the year for you.

Thus, we have, at the time of Moshe, a very clear statement from Jahuwah that He wants the year to start at a specific time!

Another witness to this is Jahu'shua Himself-

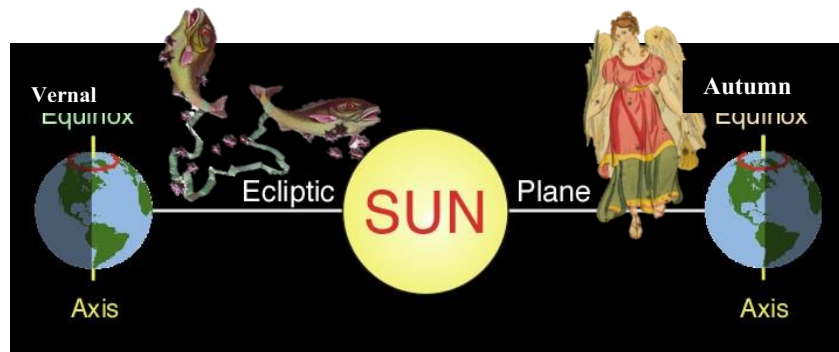
John 11:7 Then after that He said to the disciples, Let us go into Judea again.

John 11:8 The disciples said to Him, Teacher, the Jews lately have sought to stone You, and do You go there again?

John 11:9 Jah'shua answered, **Are there not twelve hours in the day?** If anyone walks in the **day** (*he mēra- the time space between dawn and dark, or also the whole 24 hours*) he does not stumble because he sees the light of the world.



John 11:10 But if anyone walks in the **night** (*nux- A primary word; “night” (literally or figuratively): - (mid-) night.*), he stumbles because there is no light in him.



There are only two times in the year in which there are **twelve hours** of day- first at the vernal equinox in the spring- this is where Jahuwah wants us to begin our year count as Jah'shua confirms this is where Pesach resides- this feast is the time of the Bride selection in the **House**

of Dagim (the Fishes).

The other 12 hours of day are at the autumn equinox in the **House of Bethulah**, where Sukkoth resides the feast where the Bridegroom returns for the wedding ceremony. These are two important pilgrim feasts in which we are required to **travel** to where Jahuwah commands, the place where He has placed His name.

There also happens to be 12 hours of nighttime on those two days as well. So what we learn is not that there are always twelve hours in the day- but that we have are two very important Mo'ed the in spring and the other in autumn both of which the Bridegrooms comes.

But something else we learn from Jahu'shua-

From the Clarke commentary on John 11:9

***Are there not twelve hours in the day?** - The Jews, as well as most other nations, divided the day, from sun-rising to sun-setting, into twelve equal parts; but these parts, or hours, were longer or shorter, according to the different seasons of the year.*

John 1:39** He says to them, Come and see. They came and saw where He lived, and stayed with Him that day, for it was about **the tenth hour

*Our Master alludes to the case of a traveler, who has to walk the whole day: the day points out **the TIME of life** - the night that of death. He has already used the same mode of speech,*

***John 9:4** : I must work the works of him that sent me, while it is day (while I have life as a man): **the night cometh when no man can work.** (We rest)*

Rev 14:13** And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in Jahuwah from henceforth: Yea, saith the Ruach, **that they may rest from their labours; and their works do follow them.

*Here he [Jahu'shua] refers to what the apostles had just said - The Jews were but just now going to stone thee. Are there not, said he, twelve hours in the day? **I have not traveled these twelve hours yet - my last hour is not yet come;** (telling us not only of His death but the time of year it will be) and the Jews, with all their malice and hatred, shall not be able to bring it a moment sooner than Elohim has*

*purposed. I am enduring till my work is done; and this, that I am now going to Bethany to perform, is a part of it. **When all is completed**, (*Jahuwah leaves nothing undone- day and night; season and year, etc. all Jahuwah's work is done in a complete circuit*) then their hour, and that of the power of darkness, shall commence.*

Luke 22:53 *When I was with you in the temple daily, you did not stretch out your hand on Me. But this is **your hour**, and the authority of the darkness.*

If any man walk in the day, he stumbleth not - A traveler should use the day to walk in, and not the night. During the day he has the sun, the light of this world: he sees his way, and does not stumble: but, if he walk in the night, he stumbleth, because there is no light in it, i.e. there is no sun above the horizon... Life is the time to fulfill the will of Jahuwah, and to prepare for glory. Jahu'shua is the light of the world; **he that walks in his Ruach, and by his direction, cannot stumble** - cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the night, in the darkness of his own heart, and according to the maxims of this dark world, he stumbles - falls into sin, and at last falls into hell. Reader! do not dream of walking to heaven in the night of thy death. Jahuwah has given thee the warning: receive it, and begin to live to him, and for eternity.

John 8:12 Then spake Jahu'shua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

LIGHT

LIGHT is a synonym for TRUTH

Isaiah 8:20 To the Law and to the Testimony: if they speak not according to this word, it is because there is no **light** in them.

John 16:13 Howbeit when She, the Spirit of truth, is come, She will guide you into all truth:

It is Jahuwah's Set Apart Ruach of Truth that will confirm knowledge with understanding, thereby turning it into light.

The Adversary has counterfeited everything set in place at Creation, and we must ask Jahuwah to supply us with a generous portion of His Set Apart Ruach so that we may be given eyes to see and challenge all that is established by man. We must also keep an open mind and be teachable. Remember, the truth of all matters lies in Scripture...

Most who come out from Christianity, following the traditions of man, seek the **Jewish** roots of faith because it is assumed they are keeping the **First Covenant** to the letter.

What we really find is that the Israelites of today have their own traditions which, according to Talmud, are above Scripture. Some of the traditions within Judaism are simply inherited from the Pagan nations that they were **assimilated** into during the exile in Babylon and Assyria. Some of these traditions include: naming months after false idols (Tammuz, Nisan, Siwan), replacing the Name of Jahuwah with "Adonai",

etc. It should come as no surprise because Jahu'shua himself saved some of His most scathing rebukes for the "experts" in the Torah.

The truth is that there is only one truth! "Thy Word is truth" (John 17:17) So, there is no point in looking to others- the Jews, the Christians, the Muslims, traditions of men, you-tube, internet, television to find how to please Jahuwah. He has given us the truth in His Word. That is all we need- if we read, study and pray Jahuwah will give us discernment. Isn't that what we want? His word firsthand and not someone else's notion of what He is saying to us?

Hosea 4:12 My people seek advice from their wooden idols, and their rod declares to them. For the spirit of harlotry has caused them to go astray, and they have gone lusting away from under their Elohim.

For the Jews, the Shabbat traditionally starts at evening, when the sun has gone down, and ends 24 hours later. This is what a number of Messianics follow in regard to the Shabbat. Let's examine the Scriptures and see where the truth is.

The best place to start is at the start. What does the creation in Genesis reveal?

Genesis 1:1-5 In the beginning Jahuwah created the heavens and the earth. And the earth came to be formless and empty, and darkness was on the face of the deep. And the Ruach of Elohim was moving on the face of the waters. And Elohim said, "**Let light come to be,**" and light came to be. And Elohim saw **the light**, that it **was good**. And Elohim separated the light from the darkness. And Elohim **called the light 'day'** and the darkness He called '**night.**' And there came to be **evening** and there came to be **morning**, the **first (ECHAD) day**.



Let's look at some definitions pertaining to Genesis 1:1-5 :

EVENING- Erev - *mixing or a blending*. You can't have it without both light and darkness, in which the Light was there prior to the darkness.

NIGHT/DARK- Layelah,- *properly a twist (away of the light), that is, night; figuratively adversity:*

DAY- Yom- *to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, a 12 hour period or from one sunset to the next a 24 hour period), or figuratively (a space of time defined by an associated term)*

MORNING- Boker is a breaking, dividing, separation, delineation or distinction.

FIRST-Echad. *H259 properly united, This is not the word Rishone for first. H7223 ri'sho n̂ ; first, in place, time or rank*

The author purposefully used the word Echad "United Day"- Not Rishone first day.

Jahuwah has already been telling us that His time circular rather than linear and this is the mindset we must have in our thinking.

The sun and the stars had already been created- but the earth *had become* void and dark so the first **Light** to shine upon the void and darkness was Jahu'shua.

John 12:46 "I am come a light into the world..."

2Co 4:6 For *it is* Jahuwah who said, "**Out of darkness Light shall shine;**" who shone in our hearts to *give* the brightness of the **knowledge** of the glory of Elohim in the face of Jahu'shua Mashiach.

We know that the "light" Jahu'shua was at the first of all things:

Colossians 1:15-17 ...who is the likeness of the invisible Elohim, the **first-born of all creation.**

Colossians 1:16 Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities –

Colossians 1:17 **all have been created through Him** and for Him. And **He is before all**, and in Him all hold together.

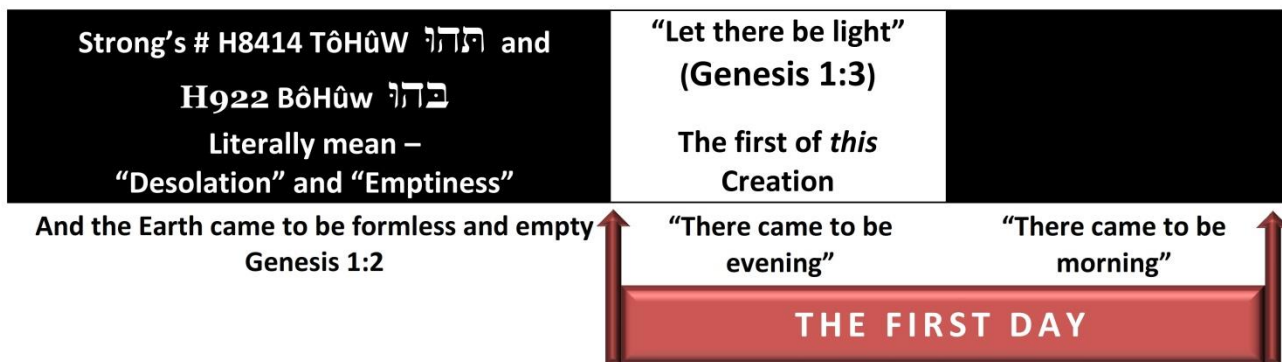
The word 'day' has different meanings depending on the context in which it is used. When Jahuwah **called the light 'day'** - that word was referring to the period of daylight. In the expression ***the evening and the morning, the united (first) day***, united can also mean **COUPLED**- What we are being told is that Day [time] and Night [time] are coupled together- united into a "Day". In other words this second term for 'day' is a twenty-four hour period.

Keil and Delitzsch Biblical Commentary:

*"It was not till after the light had been created, and the separation of the light from the darkness had taken place, that evening came, and after the evening the morning; and this coming of evening (lit., the obscure) and morning (the breaking) formed one, or the first day. It follows from this, that the days of creation are not reckoned from evening to evening, but from morning to morning. **The first day does not fully terminate till the light returns after the darkness of night**; it is not till the break of the new morning that the first interchange of light and darkness is completed".*

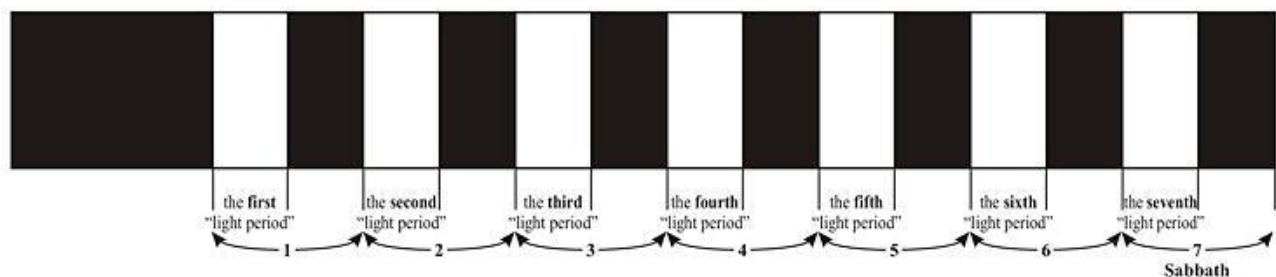
The First Book of Moses, (p. 51)

*"**The first evening was not the gloom**, which possibly preceded the full burst of light as it came forth from the primary darkness, and intervened between the darkness and full broad daylight. ***It was not till after the light had been created, and the separation of the light from the darkness had taken place, that evening came***, and after the evening the morning...***It follows from this, that the days of creation are not reckoned from evening to evening, but from morning to morning***..."*



The six day creation defines for us when a day starts:

We must understand that something cannot "come to be" unless it was in some other state! It could not "come to be" evening unless it was something other than evening and it could not "come to be" morning unless it was something other than morning.



Peake's Commentary on The Bible (p.136).

"...To the Light He gives the name Day, to the Darkness the name Night...Thus the work of the first day, reckoned from morning to morning, is accomplished. The period of Light is followed by Evening and Darkness, which comes to an end with the next morning when the second day begins..."

FROM MORNING TO MORNING

At the end of the six days of creation we read:

Genesis 2:1 And [⁶were completed ¹the ²heaven ³and ⁴the ⁵earth], and all the cosmos of them.

Genesis 2:2 And Elohim completed in the [²day ¹sixth] his works which he did. And he rested on the [²day ¹seventh] from^{G575} all his works which he did.

Genesis 2:3 And Elohim blessed the [²day ¹seventh], and sanctified it; for in it He rested from all his works which Elohim began to do.

To clarify when a day starts- scripture informs that Elohim rested and blessed the SEVENTH DAYLIGHT PERIOD (YOM). Not the sixth night!

This is NOT saying a day is 12 hours. A full "day" in the creation account is defined as 24 hours starting in the morning. We should understand that Jahuwah's time is **CIRCULAR** and **COMPLETE**, not cut off in the middle.

The creation account divides a week into seven equal parts, each of which is called a '**day**'. This is later developed in Jahuwah's Ten Commandments to the children of Israel at Mount Sinai:

Exodus 20:9 *Six days you shall labor and do all your work,*

Exodus 20:11 *For in six days [Jahuwah] made the heavens and the earth, the sea, and all that is in them, and rested the **seventh day**. Therefore [Jahuwah] blessed the Shabbat day and hallowed it.*

The seventh day, which is the Shabbat, is **one seventh** – not one fourteenth of the week. This is the same as for each of the six days of work. When Jahuwah gave us the command to work for six days, He did not specify day or night, so one is free to work during the daylight hours or the nighttime hours- for six days, this has nothing to do with lamp light or no lamp light, electricity or no electricity- the shepherds in the fields only had the lights of the shamayim - *heavens* to light the pastures as they stood watch through the night.

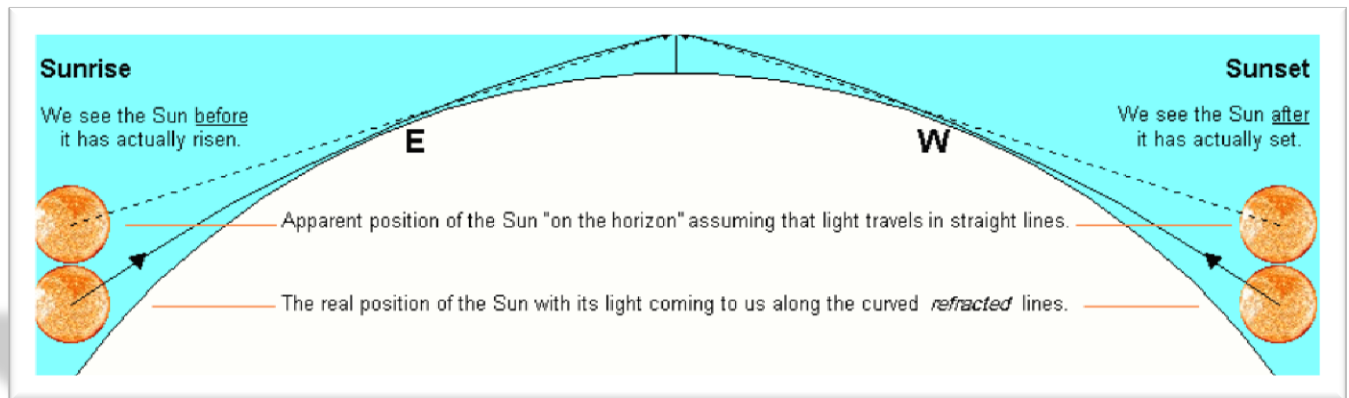
Since for each of the six days the whole twenty-four hour period is available for working, then it follows that the whole twenty-four hour period of the seventh day is to be the Shabbat. Jahuwah's plan was not for us to have the benefit of six and a half days for working and give only half a day to Him! He made it quite clear in Exodus 20:9-11 that six-sevenths of a week is ours to work and one seventh is a holy day of rest!!

Remember the reason why we discuss and debate as brothers and sisters- Because all we have to lose are the errors we hold, and then we gain the truth! There is nothing but shame to be gained by **willfully** holding to false opinions! We want to have just balances and just weights- letting truth prevail!

Leviticus 19:36 Just balances and just weights and a just hin shall you have. I Am Jahuwah your Elohim, who brought you out of the land of Mitsrayim (*Egypt*).

WHAT SAITH JAHUWAH

In most places on the earth, each day, when **the GREATER LIGHT the SUN** is just six degrees below the horizon, we get the its first rays of light; **this is the APPOINTED time of meeting with Jahuwah**- All the while the radiance of the stars diminish, and darkness beats a hasty retreat. At that time, the night comes to an end and a new day begins. The sun's rays become brighter and brighter and its heat increases as it rises higher and higher above the horizon.



*The only result of pride is fighting;
But wisdom is with the quiet in spirit.*
Proverbs 13:10

As the day progresses, it reaches its peak above the horizon, then begins a gradual descent and returns to the horizon, where we say it has 'set'. Its light diminishes as it continues its decline below the horizon to the point at which the rays of the sun are no longer visible; darkness returns; the moon and stars appear and remain until the earliest rays of the sun tell us that another day has begun.

It amazes me that for so long I never questioned the idea that the day began at sunset- after all isn't that when Jahuwah's chosen people reckon the day? A prime example of how easily we are assimilated into a doctrine, all the while believing that proper observance is being followed. This is where Jahuwah is merciful and gentle in His guidance.

I believe that Jahuwah has been talking about time and revealed this knowledge to make us ready for the next step in His plan- the coming of the strong delusion.

2Thessalonians 2:11 And for this cause Jahuwah shall send them strong delusion, that they should believe a lie,

For us to REALLY understand and have it be embedded into our brain at how easy it is to be assimilated and carried away by the floods waters of false doctrine!

Revelation 12:15 And the serpent cast out of his mouth water as a flood (FALSE DOCTRINE) after the woman (the Bride), that he might cause her to be carried away of the flood. Traditions of men led by the Beast,

I also believe this is a test to see if we will be prideful or be willing to let the Ruach lead.

Again, whenever there is any question as to Jahuwah's will for His people the only place we can go is to His Word- it will ALWAYS point us in the right direction and keep us moving forward in our growing and understanding. So brother and sisters- Let's reason together and rightly divide the Word.

Genesis 1:16 And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.

The first question would be- Why would Jahuwah start a day with the "lesser light"?

Genesis 1:18 and to rule over the day and over the night, and to separate the light from the darkness...

This seem straight forward as the order: day-night, light-darkness...

"In Israel, the day was for a long time reckoned from morning to morning...and it was in fact in the morning, with the creation of light, that the world began; the distinction of day and night, and time too, began on a morning (Gen. 1:3-5, cf. 14:16, 18). The opposite conclusion has been drawn from the refrain which punctuates the story of creation: "There was an evening and there was a morning, the first, second, etc., day"; This phrase, however, coming after the description of each creative work (which clearly happens during the period of light), indicates rather the vacant time till the morning, the end of a day and the beginning of the next work...The change of reckoning must therefore have taken place between the end of the monarchy and the age of Nehemias... this would bring us to the beginning of the exile..." (Ancient Israel, p.181-182)

Genesis 19:33-34 So they made their father drink wine that night. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose. And it came to be on the next day that the first-born said to the younger, "See, I lay with my father last night."

The "next" day followed the night.

Jack Finegan, The Handbook of Biblical Chronology (p.7-8):

"In the Old Testament the earlier practice seems to have been to consider that the day began in the morning. In Gen. 19:34, for example, the "morrow" (ASV) or "Next Day" (RSV) clearly begins with the morning after the preceding night..."

***Exodus 10:13** And Moshe stretched out his rod over the land of Egypt, and JAHUWAH brought an east wind on the land all that day and all that night. Morning came, and the east wind brought the locusts.*

"that day" belongs to "that night", then the "Morning came" – a 24 hour circle.

Encyclopedic Dictionary of the Bible (p.497)

"...The nighttime is considered as belonging to the preceding period of daylight. From this there developed the meaning of "day" in the sense of the cycle made up of one period of daylight and one period of darkness, or according to our modern reckoning, twenty-four hours...from the natural viewpoint the twenty-four hour day begins at sunrise... however, beside this conception there arose another idea of the twenty-four hour day, according to which this daily period began at sunset. it was no doubt the lunar calendar of the Jews which gave rise to this viewpoint... although the earlier computation did not die out completely, the custom of considering the day as beginning at sunset became general in later Jewish times..."

The manna was given to the people in the morning, just at dawn and before the sun had become warm.

Exodus 16:21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

It was to be eaten only on the day upon which it was gathered; nothing was to remain over until the next morning; that which did so became foul.

Exodus 16:22-27 And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moshe. And he said to them, “This is what JAHUWAH has said, ‘Tomorrow is a rest, a Shabbat set-apart to JAHUWAH. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.’ ” And they laid it up till morning, as Moshe commanded. And it did not stink, and no worm was in it. And Moshe said, “Eat it today, for today is a Shabbat to JAHUWAH, today you do not find it in the field. “Gather it six days, but on the seventh day, which is the Shabbat, there is none.” And it came to be that some of the people went out on the seventh day to gather, but they found none.



Jahuwah said “Tomorrow” was Shabbat, then “morning” comes and Moshe said “eat it today, for today is a Shabbat”.

Oxford Companion to the Bible (p.744):

“...In earlier traditions a day apparently began at sunrise (e.g., Lev. 7:15-17; Judg. 19:4-19)... later its beginning was at sunset and its end at the following sunset... this system became normative... and is still observed in Jewish tradition, where for example, the Shabbat begins on Friday evening at sunset and ends Saturday at sunset...”

Exodus 18:13 And it came to be, on the next day, that Moshe sat to rightly rule the people. And the people stood before Moshe from morning until evening.

The “next day” starts in the “morning”.

Exodus 32:5-6 And Aharon saw and built an altar before it. And Aharon called out and said, “Tomorrow is a festival to Jahuwah.” And they rose early on the next day, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and drink, and rose up to play.

Aaron said “tomorrow” is a festival and the “next day” they “rose early”.

Leviticus 6:20 This is the offering of Aharon and his sons, which they bring near to Jahuwah, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

The offering was to be brought to Jahuwah in “the morning”... the “beginning of the day”.

Numbers 11:32 And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten omers. And they spread them out for themselves all around the camp.

“that day” belongs to “that night” then the “next day” comes

International Standard Bible Encyclopedia:

*"That the custom of reckoning the day as beginning in the evening and lasting until the following evening was probably of late origin is shown by the phrase "tarry all night" (Jdg 19:6-9); **the context shows that the day is regarded as beginning in the morning**; in the evening the day "declined," and until the new day (morning) arrived it was necessary to "tarry all night" (compare also Num 11:32)"*

Joshua 7:6-13 And Joshua tore his garments, and fell to the earth on his face before the ark of Jahuwah until evening, both he and the elders of Israel, and they put dust on their heads... And Jahuwah said to Joshua, “Rise up! Why are you lying on your face?... “Rise up, set the people apart, and you shall say, ‘Set yourselves apart for tomorrow, because thus said Jahuwah Elohim of Israel, “That which is under the ban is in your midst...”

It was already “evening” when Jahuwah told Joshua to set them apart for “tomorrow” so a day cannot begin at evening.

Judges 19:9 And the man arose to go, he and his concubine and his servant. But his father-in-law, the young woman’s father, said to him, “See, the day is now drawing toward evening. Please spend the night. See, the day is coming to an end. Stay here, and let your heart be glad. And you shall rise early tomorrow for your journey, and you shall go to your tent.”

Rising "early tomorrow" implies the start of the day being morning remember we are to travel in the Day- light.

1 Samuel 19:10-11 and Sha’ul sought to smite the spear through David, and into the wall, but he slipped away from the presence of Sha’ul, so he smote the spear into the wall. And David fled and escaped that night. And Sha’ul sent messengers to David’s house to watch him and to put him to death in the morning. And Mikal, David’s wife, informed him, saying, “If you do not save your life tonight, tomorrow you are put to death.”

Again, It was already “night” when Mikal told David to flee for “in the morning” or “tomorrow” he was to be killed, so a day cannot begin at evening.

1 Samuel 30:17 And David smote them from twilight until the evening of the next day. And none of them escaped, except four hundred young men who rode on camels and fled.

If a day were from evening to evening the Scripture would not read “the next day”.

Lamentations 3:22-23 The kindnesses of Jahuwah! For we have not been consumed, For His compassions have not ended. They are new every morning, Great is Your trustworthiness.

“new every morning”, with the new day.

Jonah 4:6-7 And JAHUWAH Elohim appointed a plant and made it come up over Jonah, to be a shade for his head to deliver him from his discomfort. And Jonah greatly rejoiced over the plant. But as **morning dawned** the **next day** Elohim appointed a worm which attacked the plant so that it withered.

“morning” starts the “next day”.

Matthew 28:1 In **the end of the Shabbat**, as **it began to dawn** toward **the first day of the week**, came Mary Magdalene and the other Mary

Mark 16:1 And when the Shabbat was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Mark 16:2 And **very early in the morning** the **first day of the week**, they came unto the sepulchre at the rising of the sun.

Luke 24:1 Now upon **the first day of the week, very early in the morning**, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

John 20:1 The first *day* of the week cometh Mary Magdalene early, when it was **yet dark** (*still dimness*), unto the sepulchre, and seeth the stone taken away from the sepulchre.

Here, the day seems to have been reckoned from dawn to dawn...From Matt. 28:1 It may be inferred that the practice of reckoning the day from sunset to sunset was not universal in Israel, but in certain circles the older practice continued for several centuries...It is manifest that the day is still reckoned here from dawn to dawn. This is also the implication of the parallel passage, Mark 16:1...Luke 23:56-24:1 seems to imply the same.

Mark 2:28 Therefore the Son of man is Controller also of the **Shabbat**.

Having the night as the first part of the day seems to be a reversal of many of Jahu'shua parables which He describes Himself as the **“light of the world”** and we should **“walk in the light”** and **“not in darkness”**. These are but a few:

John 8:12 Again therefore, Jahshuwah spoke to: them, saying: **I am the light of the world**. He that followeth me **walketh not in darkness**, but shall have the light of life

John 9:5 As long as I am in the world, I am the **light of the world**.

John 12:46 I am come, a light into the world, that whosoever believeth in me may not remain in darkness.

Many of the letters likewise use similar parables.

1 Thessalonians 5:5 You are all sons of light and **sons of the day**. We are **not of the night** nor of darkness.



Ephesians 5:8 For you were heretofore darkness, **but now light** in Jahuwah. Walk then as **children of the light**.

With that said- do remember what *else* "DARK" meant?

NIGHT/DARK-... **ADVERSITY**:

We are not being told that Shabbat is only observed in the DAY LIGHT hours- we are being told;

Walk not in ADVERSITY for we are CHILDREN of the LIGHT!

AND ...FEAST DAYS

These were but a few examples. With so many Scriptural references defining the day and when it begins, how can we be compelled to hold to the traditions of the evening to evening Shabbat?

Before you answer that question - in all fairness we should look at the other scriptures that may give implication to the day or Shabbat beginning at night-

Yom Ha'Kippurim

Leviticus 23:26-32 And JAHUWAH spoke to Moshe, saying, "On the **tenth day** of this seventh month is the **Day of Atonement- Yom Ha'Kippurim**. It shall be a **Holy convocation** (*miqra- set-apart gathering- something called out*, that is, a public *meeting* also a *rehearsal*: - assembly, calling, convocation, reading) for you. And you shall **afflict your beings**, and shall bring an offering made by fire to Jahuwah. "And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before JAHUWAH your Elohim. "For any being who is not afflicted on that same day, he shall be cut off from his people. "And any being who does any work on that same day, that being I shall destroy from the midst of his people. "You do no work – **a law forever throughout your generations** in all your dwellings. **'It is a Shabbat** of rest to you, and you shall afflict your beings. On the **ninth day** of the month **at evening, from evening to evening, you observe your Shabbat.**"



The context of this Law the Shabbat for the Day of Atonement differs from other Shabbats, in that Jahuwah Specified this particular **High Shabbat** to be kept from **EVENING TO EVENING**. Notice that Jahuwah makes it clear by numbering the days; that the Day of Atonement is on the "**tenth day**" but the fast commences on the "**ninth day**" at evening.

Why would Jahuwah command us to start the fast on the *ninth day at evening* if the *tenth day* started at evening anyhow? That would be just confusion- of which Jahuwah has not part in confusion.

Nowhere in Scripture is it stated or even implied that the weekly Shabbat and all Holy days begin at evening. On the contrary the verses we have already studied are witness to other Shabbats starting at some time other than the evening.

Why would Jahuwah specifically say that this fast should begin from the evening if it were well known that all Shabbat began at evening? It would not have been necessary to specify the starting and finishing times of this one and fail to do the same for the other Shabbats.

Our two clues are the “**NINTH**” and the fact that it *WAS* to start in the **EVENING**-

Remember that the Night means adversary. This is a hidden High Shabbat. Who is it hidden from? Our adversary- Ha’satan, this day is hidden from the accuser so we may obtain atonement. We go into it under the cloak of darkness.

Secondly- the word Ninth- *tesha*- from the root word **H8159** sha` a`h

A primitive root; to gaze at or about (properly for help); by implication to *inspect, consider, compassionate, be nonplussed* (as looking around in amazement) or *bewildered*: - depart, be dim, be dismayed, look (away), regard, have respect, spare, turn.

Does this not describe the reason and purpose of this Shabbat- kodesh day? It is special and set apart.

ALSO- The fact is Jahuwah said that **the fast intended for the tenth day should begin from the evening of the NINTH ... Those were His instructions!**

It would be pure speculation on the part of those who have read the **simple instruction** that belongs to this one specific day, (*we know what Jahuwah expects us to do with SIMPLE INSTRUCTION-*) to then apply it of out of their own choosing to all Shabbats as though Jahuwah had said that. This is the danger of inductive logic – making a generalization from a specific observation, and then concluding that it is the truth.

Applying Biblical truth to Biblical truth, we obtain the following results: the morning of the tenth would be the start of the tenth day, and the previous evening would indeed have been the evening of the ninth, which matches perfectly with what Jahuwah had said. So the fast was to run from **the evening of the ninth, to just when the evening returned after sunset on the tenth**. There is no problem in understanding and applying Jahuwah’s instructions when we accept the Biblical fact that the days start in the morning and not at evening. Doors to Jahuwah's truths are easily unlocked when we use Jahuwah's keys.



Passover & Unleavened Bread

Another exception is the night of the Passover -

Leviticus 23:5 In the first month, on the fourteenth day of the month, between the evenings, is the Passover to Jahuwah.



One glaring problem of the evening to evening observance is that it is impossible to celebrate your Passover on the evening of the 14th and eat your celebration meal “**that night**”! This is where I have struggled every year- because it just didn’t FIT right...

Not only did it not fit... But we can now see how this works from the evidence we have found hidden in the Dead Sea Scrolls and the Zadokite Priestly Temple duties. Through these writings we see year after year that the Shabbat of Passover IS NOT the weekly 14th day Shabbat that most proclaim it is! So we are not breaking Shabbat by kindling a fire for the roasting of the passover lamb! The day light hour is a preparation for the nights events as proclaimed by Jahuwah. **HE SPECIFIES** it starts in the evening of the 14th DAY...

If your “day” starts in the evening then celebrate at night, then you have passed into the 15th according to an evening to evening reckoning otherwise you would have to begin on the 13th in order to eat it on the 14th and that too is incorrect according to the WORD!

Exodus 12:6-8 And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Israel shall kill it between the evenings. ‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. ‘And they shall eat the flesh on that night, roasted in fire - with unleavened bread and with bitter herbs they shall eat it.”

Deuteronomy 16:1 Guard the month of Abib, and perform the Passover to JAHUWAH your Elohim, for in the month of Abib JAHUWAH your Elohim brought you out of Mitsrayim- Egypt by night.”

Deuteronomy 16:6 ...you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim.”

The Feast of unleavened Bread follows on from the Passover and we are also commanded to remove leaven from our homes from that night:

Exodus 12:18 In the first month, on the fourteenth day of the month, **in the evening**, you shall eat unleavened bread until the twenty-first day of the month **in the evening**.

Deuteronomy 16: 2-3 And you shall slaughter the Passover to Jahuwah your Elohim, from the flock and the herd, in the place where Jahuwah chooses to put His Name. “Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction...”

This shows that Pesach is the start of the 7 day unleavened bread period, which is a continuous 7 day period and not an 8 day period.

The combined Passover and eating of unleavened bread for seven days was a unique commemoration of the deliverance of the children of Israel from Egypt’s bondage. Jahuwah’s instruction to all generations is that the timing of this celebration (at twilight) should be the same as had occurred on that memorable first Passover in Egypt. The celebrations of Passover and Unleavened Bread were to be re-enactments of the original events.

The Passover being the time of the evening meal before the death angel destroyed all of the firstborn of Egypt where there was no blood on the lintels and doorposts. The Unleavened Bread was to celebrate the

exodus from Egypt and the necessity to eat unleavened bread because of the haste with which they left Egypt.

The weekly Sabbath on the other hand, is a weekly remembrance of the seventh day on which Jahuwah rested after His work of creation. It is not in any way a replay of the exodus, so the Passover and Unleavened Bread timing (at evening) cannot be assumed to be pertinent to the weekly Sabbath or to indicate when the days begin. There is just no biblical fact to support it.

Apart from Yom Ha’Kippurim, Pesach and Unleavened Bread, each of which was unique, there were no other instances when it was even hinted that evening was the beginning of a Holy Day, or weekly Sabbath observances.

THE ORDER OF THINGS

Notice the order of the natural processes that Jahuwah has ordered:

Genesis 8:22 "As long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease."

Exodus 13:21 And Jahuwah went before them **by day** in a pillar of a cloud, to lead them the way; and **by night** in a pillar of fire, to give them light; to go by **day** and **night**:

This is what Jahuwah has to say about the order of day and night:

Jeremiah 33:20-21 "Thus said Jahuwah, 'If you could break My covenant with the day and My covenant with the night, so that there be not day and night in their season, then My covenant could also be broken..."

and continuing...

Jeremiah 33:25-26 "Thus said JAHUWAH, 'If My covenant is not with day and night, and if I have not appointed the laws of the heavens and earth, then I would also reject the descendants of Jacob..."

Nehemiah prayed "Day" and "Night"- from the beginning of the Day to the end of the Day- All Day- 24 hours.

Nehemiah 1:6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, **day and night**, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

And in Psalms we see again the order of the Day-

Psalm 1:2 But his delight is in the law of Jahuwah; and in his law he does meditate **day and night**.

Psalm 74:16 The **day** is thine, the **night** also is thine: thou hast prepared **the light and the sun**.

Psalm 74:17 Thou hast set all the borders of the earth: thou hast made summer and winter.

Psalm 74:18 Remember this, that the enemy hath reproached, Jahuwah, and that the foolish people have blasphemed thy name.

Finally, it is significant that in the second Temple, throughout its entire existence, the practice seems to have been in all ritual matters to reckon the day from dawn to dawn, and not according to the later practice, from sunset to sunset...even the rabbis, who, themselves, reckoned the day from sunset to sunset, and refused to admit the legitimacy of any other practice, or rather, absolutely ignored all divergent practice, none the less had to admit the validity of the interpretation of Leviticus 7:15...

Leviticus 7:15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

The Sources of the Creation Story - Gen. 1:1- 2:4 (p. 169-212)

“Must be eaten upon the day upon which it is sacrificed, and that nothing of it must be allowed to remain over until morning”.

Obviously the implication here is that the next morning is no longer a part of the day upon which the sacrifice was offered, but marked the beginning of the next day... The day was at one time reckoned from sunrise to sunrise. The later practice was to reckon the day from sunset to sunset...

It is impossible to tell exactly when this change in the mode of reckoning the day took place in Israel, and what causes brought it about. Possibly it may have had something to do with the introduction of the lunar calendar instead of the solar, for the lunar calendar naturally presupposes a reckoning of the day from nightfall to nightfall...

It most likely coincided with the revision of the festival calendar, which took place in the period after the time of Ezra, and was, in all probability, the work of the soferim (scribes) or of the Great Synod (council) in the fourth century B.C.

This may also be inferred from the statement in the Talmud (Berachoth 33a) that the men of the Great Synod instituted the ceremonies of Kiddush and Havdalah, the solemn sanctification of the Shabbat on Friday eve, and its equally solemn ushering out on Saturday eve, in other words, ceremonies specifically marking the beginning and close of the Shabbat as at sunset. These were ceremonies for the Jewish home instead of the Temple. This coupled with the fact that in the second Temple the old system of reckoning the day from dawn to dawn continued to be observed, as we have seen, may perhaps indicate that this entire innovation was the work of an anti-priestly group or party in the Great Synod..."

In an article by E. Koenig (1906) he maintains that two distinct calendars were current in ancient Israel. The first, a solar calendar...This solar calendar was well adapted to the conditions of the simple, agricultural life which the Israelites lived during the first period of their sojourn in Palestine. It reckoned the day from sunrise...

The second calendar was a luni-solar year...The day now came quite naturally to be reckoned from sunset...This second calendar was obviously based upon Babylonian models and was adopted under direct Babylonian influence at about 600 B.C., when Babylonian religion and general culture began to affect

with steadily increasing force the Jewish exiles in Babylonia and, through those of them who return from exile, the Jews who had remained in Palestine.

This sums up Koenig's conclusions...

*...the time of the transition from the reckoning of the day as **beginning with morning** to the reckoning of it as **beginning with evening**... that in the earlier calendar and in the literature which records this the day was reckoned from the morning, presumably from sunrise, while in the later calendar and the literature pertaining thereto the day was reckoned from the evening... Elsewhere we have presented quite a mass of evidence which establishes conclusively that the earlier practice in Israel during the biblical period was to reckon the day from sunrise to sunrise... That in the earliest period of Israelite sojourn in Palestine, under calendar 1, the day was reckoned from morning to morning is established by a superabundance of evidence... This in turn, together with other important considerations, would point to a time approximately about the beginning or the first half, of the third century B.C. as that of the introduction of the new system of reckoning the day." (Supplementary Studies in The Calendars of Ancient Israel, p. 1-148).*

THE WISE HEARTED

Wisdom makes one wise having common sense in practical matters. Scripture says:

Exodus 28:3 And thou shalt speak unto all that are wise hearted whom I have filled with the **SPIRIT OF WISDOM** that they may make Aaron's garments to consecrate him that he may minister unto me in the priest's office.

Exodus 31:3 And I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exodus 31:6 And I, behold, I have given with him Aholiab (**covering**), the son of Ahisamach (**brother of support**), of the tribe of Dan: and **IN THE HEARTS OF ALL THAT ARE WISE HEARTED I HAVE PUT WISDOM**, that they may make all that I have commanded thee;

Deuteronomy 34:9 And Joshua the son of Nun was full of the **SPIRIT of WISDOM**; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jahuwah commanded Moses.

Notice these wise men were all filled with the Ruach Ha'Qodesh. As filled ones they received the SPIRIT of WISDOM, the **Ruach Ha'Qodesh**. This proves that wisdom is not confined to schooling, education and experience alone. You need that too, but can be spiritually imparted by the Ruach Ha'Qodesh. Repeatedly, Jahuwah uses the term "SPIRIT OF WISDOM," as one of our benefits of the baptism of the Ruach Ha'Qodesh.

Isaiah 11:2 And the spirit of Elohim shall rest upon him, the **SPIRIT of WISDOM** and understanding, the spirit of counsel and might, the **spirit of knowledge** and of the fear of Jahuwah;

Ephesians 1:17 That the Elohim of our Mashiah, the Father of glory, may give unto you the **SPIRIT of WISDOM** and **REVELATION** in the knowledge of him:

Whether or not one chooses to agree that the sun rules the start and end of each day, it is nevertheless the daily sequence, which Jahuwah developed on the fourth day from His recreation of light on day one.

Since He has explained to us how days begin and end, we have no right, basis or authority to challenge what He has said. It is an affront to the information Jahuwah has provided in Genesis 1:3-5,14-18, and to Jahuwah Himself, if one arbitrarily says that the sun does not determine when day begins; or that day begins when the lesser lights are in charge; or that darkness tells you when a day begins and not the sun!

Let us not forget Ha'satan's subtle challenge to Jahuwah, when he asked Chavvah (*Eve*) in the Garden of Eden "Has Jahuwah indeed said...?"

Jahuwah indeed said, "**LET THERE BE LIGHT" AND THERE WAS LIGHT!**

I thought this was going to be the end of our lesson- then on day five of this last week Jahuwah was speaking to me throughout the night and wanted me to add one more example of how ha'satan has **DECEIVED THE WORLD** into worshipping him and his chosen time – he has given man one of his holiest **NIGHTS** of the year- **Christmas EVE**.



We are not to start our worship of the One and Only in the dark...